World Alliance News Letter

Vol. XXVI, No. 1 January, 1950

PACIFIC SCHOOL OF RELIGION

AT THE CENTURY'S MIDPOINT

ARNOLD TOYNBEE HAS SAID, "The more I study the record the less of a fatalist I become." This thought, whatever our judgment on Toynbee's monumental interpretation of history, becomes increasingly significant in our era.

For some time Western civilization has been dominated by what may be termed the "gospel of the inevitable". The ebullient optimism of pre-1914 decades visualized a cosmic escalator that irresistibly carried mankind into a Golden Age. Spengler, by contrast, could see only an inescapable disintegration of our culture. Another view, that of Marxian socialism, interprets history in terms of class war that leads, perhaps only at long last but no less ineluctably, into the Promised Land of justice and equality for all.

Any such deterministic view of history demeans and belittles the dignity of man. He becomes a puppet caught in a cosmic process which his aspirations, ideas, and actions can in no way influence. Over against this point of view, those who stand in the Judaic-Christian tradition sturdily maintain that man as a child of God is an individual with moral freedom. That is, within certain limits, man is not merely a creature of circumstances but has to some degree the power to control his own destiny. Thus the human panorama on the good earth becomes more than a marionette play, "full of sound and fury, signifying nothing". The view of prophetic religion to be sure does not blink the fury, the brutalism, the demonic "principalities and powers" loosed in our day. Nevertheless in the very teeth of all evidence which might seem to make human life a kind of meaningless treadmill existence, religion stoutly asserts the word of St. Paul: "We are pressed on every side, yet not straitened; perplexed, yet not unto despair; pursued, yet not forsaken; smitten down, yet not destroyed".

When we are gripped by this religious faith, we no longer feel helpless within the tragic pattern of our era. At the year's start and at the century's midpoint, we can then affirm faith in a future worth living. If, as we believe, man indeed has moral freedom and can measurably influence the course of history, we can suggest long-range objectives for 1950 to give us a sense of direction. Some of these objectives are:

To develop new approaches and more effective techniques to attain world order. This country now spends annually 72 cents of every tax dollar for the cost of past wars and for defense against any future wars. Such a staggeringly large expenditure increases the fatalism of many people about our ability to avoid future wars. The notion that war is inevitable, however, actually tends to produce international conflict. The danger of war can be steadily diminished, on the other hand, as nations and individuals persistently work on countless fronts to build world community. We are at a point in history, a contemporary bluntly asserts, when "world peace can be achieved, and the human race has no valid excuse for not proceeding to its achievement". Religious groups can find a notable example of an intelligent and imaginative method in the recently issued report of some Quaker proposals for peace.

To defend with insistent vigor the sacredness of human personality on both the national and international plane. Pope Pius XII several weeks ago told a group of American senators that we must develop a wise law backed by a "reasonable force", with the function "to protect and defend the rights given to man by God and just law, not to whittle them down and crush them".

To find effective means to interchange ideas and goods. On the one hand we must discover ways to insure freedom of information throughout the world, so that news, scientific knowledge, and all human experiences can be shared. On the other, we must guarantee the basic physical requirements of life to all peoples. A majority of the men of science agree that there is "enough and to spare" for all, now and for centuries to come. Somehow we must establish a type of world trade that will distribute equitably not only food, but all resources, both natural and manufactured. The United Nations program of technical assistance for undeveloped areas, vastly expanded, can help us move toward this goal.

To provide guidance and inspiration to the many groups of former colonial peoples who have recently achieved independence or who are now striving for it. If we Americans recall the early days of our federal union, we shall be prepared better to understand the aspirations and to cooperate with the endeavors of peoples now struggling for political and social freedom.

These are not objectives to be achieved overnight. But progress toward their realization can be made, as long as we are impelled by the faith that we can measurably influence the course of events. Toward these ends we aspire and work; for, assured of God's lordship over history, we believe that what ought to be, can be.

CREATIVE FORCES IN INTERNATIONAL RELATIONS

A LECTURE-DISCUSSION SERIES
by
Kathleen W. MacArthur

Each Tuesday in February, 1950, at 3:00 P. M.

Merrill House, 170 East 64th Street, New York City

The Church Peace Union and the World Alliance for International Friendship through Religion take pleasure in announcing a series of lecture-discussions on the exploration of *Creative Forces in International Relations* by Kathleen W. MacArthur.

Miss MacArthur is a well-known lecturer, educator and author. Her most recent book is *The Bible and Human Rights.* In addition to a rich academic background, she has originality of mind and keen wit which make her a stimulating and challenging lecturer. A specialist in the fields of international relations and comparative religion, Miss MacArthur will show in this lecture-discussion series how the world's religious forces can contribute to a solution of current international problems. The program is scheduled as follows:

February 7—*Creative Human Relations*
February 14—*Proving Ground for Creative Efforts for Peace*
February 21—*Ethical Directives in the Struggle for a World of Peace*
February 28—*Unifying Principles in a Divided World*

Please write or telephone The Church Peace Union (REgent 7-3703) for reservations.

ITEMS OF INTEREST

POPE PIUS XII INAUGURATES JUBILEE

With his Christmas message broadcast to a world-wide audience, Pope Pius XII officially inaugurated another Holy Year. In this message he called for a "religious renewal of the modern world" and made an earnest plea for the unity of Christendom as a bulwark against the disruptive atheistic forces of our time. Everyone concerned about ways and means of creating one world will find the following sentences from the Pope's message of particular significance:

"We expect from the Holy Year the return of international society to the plan mapped out by God; according to this plan all peoples — in peace and not in war, in collaboration and not in isolation, in justice and not in national selfishness — are meant to make up a great human family bent on the advancement of common interest, through mutual aid and a fair distribution of this world's goods which are a treasure entrusted to men by God."

PROTESTANTS PLAN FOR UNITY

Leading Protestant churchmen met in December at Greenwich, Connecticut and formed a permanent body to draft plans for the establishment of a union of American Protestants. The conference was called "one of the most important Protestant meetings ever held in the United States". Eight major denominations were represented, involving 20 million Protestants: The Methodist Church; Disciples of Christ; Evangelical and Reformed Church; the Presbyterian Church in the USA; the Congregational Christian Churches; the Moravian Church, Northern Province; the African Methodist Episcopal Zion Church; and the Colore Methodist Episcopal Church.

Two proposals for unification were presented at t conference. Dr. Charles Clayton Morrison, delegate the Disciples of Christ Church, proposed a unifi church on the diocese, regional and national lev with local churches retaining their present status separation. Dr. E. Stanley Jones called for a Unit Church group with each denomination as a separa entity, in the manner of the states in the federal unic

A permanent executive body was formed to stu the two proposals and present blueprints for unifi tion at a conference early in 1951. It was stressed th the plan would be of "such a nature as to leave t door open to all other Evangelical Christian bodie

IN MEMORIAM

MRS. SARAH JANE ATKINSON

November 15, 1857 — *December* 5, 1949

Mrs. Sarah Jane Atkinson was the widow of t Reverend Thomas A. Atkinson, well known in Met dist circles in the Pacific Conference for nearly years. She passed away in Oakland, California December 5. All of her seven children, of whom Her Avery is the oldest, are living, and were with her the time of her death.

We extend our sincere sympathy to Dr. and M Henry A. Atkinson and the entire family.

CANADA AND WORLD UNDERSTANDING

C. E. Silcox

The experience and understanding of Canada will rve the cause of a lasting peace by helping to solve ur types of problems which must be solved if we are achieve world security and world community. These roblems may be called the political, the economic, e socio-cultural and the religio-moral.

First, *the political problem* involves the slow but eady transformation of the United Nations into world federation, and of the General Assembly and ecurity Council into a Parliament of Man with legis- tive and executive power.

We Canadians have achieved a large familiarity ith the democratic process as interpreted in the ritish tradition. Ours is a representative, responsible overnment, based on widespread public education nd with a wide expansion of the franchise to both en and women and all controls needed to preserve e secrecy of the ballot.

Sovereignty and the United Nations

Sovereignty is a relative term. The nation must learn shed some of its sovereignty to the United Nations hen and as the UN shows that it is able to accept the sponsibilities inseparable from the assumption of ch prerogatives, while the nation will be wise to serve sovereignty to itself at other points. In short, ere are some things which no nation can do for self but which must be provided by the world com- unity; but those things that a nation can do for self, it should do, since *the ultimate success of the emocratic system depends upon the assumption of e maximum responsibility at each level of com- unity organization.*

This process of determining what sovereignty should e surrendered and what retained is extremely difficult nd calls for the greatest political wisdom, but we nnot transform the United Nations into an effective orld federation until we have largely resolved that roblem. In our Canadian effort to redefine the roblem in the relationships between the provinces nd the national government, Canada may have a efinite contribution to make to the solution of the orld-wide critical situation.

On the second part, *the economic problem,* Canada's ird place among the trading nations of the world, gether with the fact that our general standard of ving is perhaps the second highest in the world, mean at we have an appreciation of what a desirable andard of living might be and also of the requisite nditions to attain such a standard.

Meanwhile, it becomes clear to some of us that each untry has to keep control of its own financial and conomic structure until such time as it is safe to free e channels of trade from all obstructions, since a common world currency introduced prematurely would almost surely be accompanied by freedom of trade and free movement of population. Then, even as the rivers follow the line of least resistance and run straightway to the great existing reservoir of water, the ocean, so wealth, goods and population would also follow the lines of least resistance and flow towards the existing reservoirs of wealth, goods and population. We in Canada would then experience even greater difficulty in preventing the leakage of our money, natural products and population to the United States.

Two Canadian Cultural Patterns

On the third point, *the socio-cultural problem,* we have nothing in Canada quite comparable to your race question, but we have wrestled with problems which you have scarcely known. We had at the foundation of Canadian life two cultural patterns, involving a conquered and a conquering people; and out of these there arose official bilingualism of a sort, and the insistence of the conquered of their right to maintain fully, in public as in private, their own language, civil law and religion.

Because the roots of Canadian culture are thus bifurcated and go back to France as well as to the United Kingdom, we have a double link with Europe and with Europe's destiny. This general situation, however, creates real problems, especially for creative writers in English living next door to the largest English-speaking population in the world. Too often our ablest Canadian writers throw up their hands in despair and write for the American rather than for the Canadian public, since the difficulties confronting them are too great and the rewards offered too trivial. Canadian editors struggle to maintain a national viewpoint against the inrush of American magazines. Bilingualism also complicates the whole question of our national radio since it necessitates two networks — one in French and one in English — while many of the most popular programs emanate in the United States. It also creates new problems when we seek to create a Canadian theatre or motion picture industry.

Thus, we swim constantly against the stream and sometimes it gets tiresome. But if we can learn to live with mutual understanding and cooperation, once again we may be able to contribute to intercultural appreciation and cooperation on the world scale.

The Moral Law and World Community

Fourthly and finally, there is *the religio-moral problem.* Basically, I believe, the problem of building world community is a religious problem, or if you prefer the jargon of the secularist, an ideological prob-

(Continued on page 4)

COOPERATION FOR A BETTER WORLD

Thomas H. Mahoney

In this upside down and topsy turvy world, which modern and muddled men have made of this earth, we Americans should feel compelled at this time to resurvey our position and to reconsider our future course of action.

We of the Judaic-Christian tradition believe in God. We believe that He created every man with a body and a soul. We believe that He intended man to work out a life of virtue and happiness upon this earth as his temporal destiny and as a preparation for his eternal destiny hereafter. We believe that He made man a social and political animal, to live with his fellow men in human society — dependent upon his fellow man from the time of his birth to the time of his death for spiritual, mental, and physical development. We believe that God intended organized, political society as the best if not the only method for men to establish and maintain an ordered peace — the tranquillity of order in which to work out their individual temporal destinies. We believe in God's moral law and its eternal and universal application — binding not only in all human relations between man and man, but in all international relations between nation and nation as well.

In all these beliefs we are united, however much we may differ upon other matters. Whatever may be our differences in the metaphysical or supernatural realm, and whatever may be our disagreements as to the verity of any particular religious denominational belief, nevertheless, if we respect one another's honesty and integrity in espousing and in maintaining these differing principles, we can and must unite now in common cooperative action upon the temporal level if we hope to make our city, our state, our nation, and the world a better place in which we all may live.

Unified Endeavor for World Peace

A common belief in God and His moral law is ample basis for all men of good will to combine their efforts toward these ends. The existence of a common enemy in atheistic Communism is more than enough to necessitate such united and coordinated activity.

We are all confronted with this world-wide challenge which never before has been thrown down to man in so cosmic a manner or area. It is the legendary but lethal challenge of evil to good — the challenge of anti-God. It is the blatant and terrifying challenge of statism, totalitarianism, materialism, and atheism to all peoples who believe in God, in a Divine creation and in the philosophy of democratically organized government. It is a challenge which, if we do not meet it in time and with all of our moral and religious forces united, may well mark the inglorious end of what we have known as Christian civilization.

We, the laymen of good will of all denominati which believe in God and accept His moral law, and must unite now in this urgently demanded eff If we do so we can bring God back into our every relations with all men, into the daily relations betw nation and nation, and aspire to a glorious success reestablishing and maintaining a just and endur peace throughout the world.

Mr. Mahoney, a distinguished Boston attorney President of the Catholic Association for Internatio Peace. The above is a portion of his address delive at the Columbus Institute on "World Faith for W Peace".

(Continued from page 3)

lem. To grow a soul for a world political struct demands an appreciation and affirmation of a m law applicable to the entire world, however variou we may interpret that law and however slowly its import may be revealed to us by the great Lawgi It demands some great, common fund of values u which the spirit of mankind may draw for its ho its contritions, its faith and its charity.

In Canada, religion both unites and divides. Am the French, the Roman Catholic Church has been custodian of a certain French culture. Among English-speaking, the ancient connection with Church of England, the Church of Scotland British nonconformity has provided a somew Puritan conscience and a passion for spiritual f dom. In addition to this, the two populations alm exactly balance each other in numbers.

Our population question is thus religiously so what unique. For that reason I sometimes think we may have a peculiar contribution to make to establishment within Christendom of a truer Cath cism or Ecumenism, which may provide us wit better grasp of the moral basis in Christianity f which the nations, consciously or unconsciously, h drawn their spiritual sustenance. Thus we may proach the building of world community.

At all events, the world is calling on us in Canad fulfil our multiple if precarious role in creating w understanding; and I am inclined to believe that calling on the World Alliance to make some da experiments in providing the stronger, spiritual fo dations for such world understanding, as well as ding mankind to lift up their hearts to God unshakable hope and faith. Indeed, it may be God has brought both Canada and the World Alli to the kingdom for such a time as this.

Dr. Silcox is the Canadian representative of the W Alliance.

FOCUS> *on the Churches' Work for World Order*

Reproduced courtesy of the Public Affairs Committee, Inc., from *America's Stake in World Trade*, by Gloria Waldron and Norman S. Buchanan.

WORLD AID THROUGH TRADE

Religious people of the world have always felt a measure of responsibility for their fellowmen. There is implicit in the teachings of the world's great religions the essential oneness, the brotherhood of mankind. Certainly the churches of America, stirred in the past by the plight of unfortunate peoples in other lands, have given generously and gladly. Charity, however, even in the best spirit, is no longer adequate. What is needed is a practical overall program enabling those less privileged to advance economically and socially. This can only be done by evolving an international plan, sound economically and morally.

The General Agreement on Tariffs and Trade was a major step in a program which may be called "aid by trade". In negotiating tariff rates, some 45,000 items were involved. The nations participating in this downward revision of duties conduct ¾ of the world's trade. By stimulating imports as well as exports this country can help in developing a better balanced condition in foreign trade. Need for financial aid in other countries will diminish as we increase our imports.

"Our efforts today should be directed toward the expansion of international trade, and particularly toward the restoration of multilateral trade in the world. This would do more than anything else to solve the problems arising in connection with the relationship between our own economy and the economies of other nations."

"The Foreign Trade Gap"
National Association of Manufacturers

Our nation with others is seeking a broad and integrated policy. The joining of ITO is a step complementary to those we have recently taken in the area of world economics. It is indeed an essential to the success of our new and bold program.

Unless nations can sell each other the products of their agriculture, labor, and industry to the greatest possible extent, there can be no sure foundation for economic peace. Unless world trade is increased, the tremendous investment we are making toward world economic recovery will be largely wasted. Unless trade restrictions are relaxed, the lot of the private trader in international trade will become increasingly difficult.

"In the achievement of these objectives, United States leadership and United States action is a decisive influence."

President Harry S. Truman

Washington and Lake Success have both seen the dangers of trade anarchy. They know that though trade is a prerequisite to peace, there are certain moral principles essential to it as indeed to any other basic human activity. The use of force or threats of force, the ignoring of the needs of others, and irresponsible use of economic power in world trade can fatally lessen the chances for peace. The International Trade Organization is an attempt to provide a democratic constitution for world trade. It seeks to: (1) equalize treatment for the commerce of its members; (2) reduce tariffs and eliminate trade preferences through bargaining; (3) eliminate quantitative restrictions.

"The charter of the International Trade Organization is thus the beginning of law in the realm of world commerce and the vehicle for the growth of a spirit of mutuality and interdependence in trade relations. I know of no other road to the development of the kind of world trading system in which the world's productive energies can be transformed into the highest levels of material well-being.

Secretary of State Dean Acheson

ON THE POLITICAL FRONT

Ratification of Genocide Convention

Genocide is that most terrible of crimes, the mass destruction of entire groups of people — national, ethical, racial or religious. To extirpate this evil, religious groups have joined with many other voluntary organizations, in an effort to effectively outlaw this crime against humanity.

A Convention on Prevention and Punishment of the Crime of Genocide was unanimously passed by the United Nations General Assembly on December 9, 1948. The United States delegation vigorously supported the measure. The Convention declares genocide a crime under international law which every nation must prevent, and also specifies that the perpetrators of mass murder — by public or private individuals or the heads of state — be punished by due process of law.

To become binding as a multilateral treaty, the convention must be ratified by at least 20 countries. Thus far five nations have ratified: Australia, Ecuador, Ethiopia, Iceland, and Norway. In the United States there is widespread support for the treaty. All major religious and labor groups, as well as many important youth, veteran, and women's organizations, endorse immediate ratification. The treaty has been referred to a Senate sub-committee, and hearings will be scheduled in January. Public sentiment appears to be overwhelming in favor of ratification. Continuing support, however, is urgently needed as the Senate considers action on the treaty in its next session.

Tribute to President Romulo

At the close of the Fourth General Assembly of the United Nations, General Carlos Romulo has earned the respect and commendation of nations and individuals for his accomplishments as President of that body. He has presided ably and competently at the General Assembly session; through his creative suggestions he has formulated policies and exacted results that have proved of tremendous importance in world affairs. Examples of his stimulus were his suggestion for atomic conciliation and insistence upon the exploration of his proposals as possible means of settlement; his attempt to effect an agreement on the Greek question, diverting a Soviet-American split; his success in keeping the Balkan problem in conciliatory process and his indefatigable effort to make the United Nations a "third force" of the world.

In addition to carrying on his Assembly duties General Romulo has fulfilled a vast number of speaking engagements. His writings have been numerous. He is the first General Assembly President to consider his position a year-round responsibility; and he has announced his intention of continuing his executive function, making certain that the policies and decisions of the Assembly are carried into action.

The United States of Indonesia

The newest nation in the world came into being on December 27th. Dr. Henry A. Atkinson sent the following greeting to our Sister Republic, the United States of Indonesia:

> We send our cordial greetings to the youngest nation in the world — the United States of Indonesia.
>
> The birth of this new Republic gives new assurance that democracy in world affairs is gaining, not losing, in the colossal efforts that are being made today to create goodwill and to prevent the disaster of another war.

A SPIRITUAL APPROACH TO THE PROBLEMS OF PEACE

A Report on the Conference of Religion for Moral and Spiritual Support of the United Nations

An 80-page booklet

Published by

THE CHURCH PEACE UNION AND WORLD ALLIANCE

"A Spiritual Approach to the Problems of Peace . . . reports and summarizes in stimulating and thoroughly readable fashion the speeches and commission discussion of the three-day conference. . . ."

MARGARET E. KUHN
Social Progress — published by the Division of Social Education and Action of the Board of Christian Education of the Presbyterian Church of the USA

". . . Brief addresses by representatives of India, Canada, Lebanon, Turkey, Japan, and many other countries stress the world's need for religious faith and the hope for international understanding based on religious insight and motives. . . . Very forcefully the many contributors of this little book — scientists, businessmen, teachers, diplomats, and religious leaders . . . express the conviction that material means and measures alone will not meet the needs of the world or of any nation in it. We must look to the minds and hearts of men for the issues of peace and the preservation of human values.

JOHN T. FREDERICK
The Rotarian

Single copy ..... **30 cents**
100 or more ..... **25 cents**

Joint Meeting in France—World Alliance and World Congress of Faiths

The World Alliance and the World Congress of Faiths held a joint meeting at Saint Germaine-en-Laye near Paris on November 7th, 8th and 9th.

The World Alliance was represented by Dr. and Mrs. Robert Dexter, Pasteur Jules Jezequel, Dr. Cesare Gay, Professor Andre Toledano, and Pasteur Henry Babel representing Andre Bouvier who could not be present; also by Professor Andre Varagnac and Dr. Raymond Weiss from Switzerland.

The World Congress of Faiths was represented by Baron Erik Palmstierna, Sir John Stewart-Wallace and two women representing the Dutch group of the WCF. The purpose of the meeting was to attempt to bring the World Alliance and the WCF together with the possibility of planning a cooperative program in the countries represented at the Conference.

The history of the World Alliance and an account of its objectives were given by Dr. and Mrs. Dexter, and a similar account of the WCF by Baron Palmstierna. Pasteur Jezequel gave a brief but spirited account of the attempts to reorganize the World Alliance after it had been dissolved. Dr. Gay, President of the Italian branch, also gave an interesting account about the revival of the World Alliance in Italy. He stated that it has the cooperation of not only Protestants, but Catholics and Jews as well. In the Netherlands there are four groups, at The Hague, Amsterdam, Utrecht and Hilversum.

It was also reported that there was a group in Germany that would like to cooperate with some kind of interfaith movement, but present conditions make it impossible to do so.

At the end of the meeting the following resolutions were taken jointly:

1. "That it is urgent at the present time to lead mankind to the consciousness of their common origin and of their common dignity as sons of God. It is also desirable that members [of both organizations] should in all their relations with their fellow men remain faithful to all those things which unite mankind rather than those which divide."

2. "That it be recommended that the World Alliance appoint a Secretary and set up an office somewhere on the continent of Europe. One of the main objectives of this proposal is that there be frequent consultations among the branches in Europe, and between them and their home office."

A most interesting statement was made by Professor Andre Varagnac in regard to religious activities in Africa. It appears that Africa is just beginning to wake up spiritually and that there is a tremendous unexplored field for religious education in that continent.

"Consider These Children"

UNICEF, during the three years of its existence, has reached only 10 per cent of the 60 million world's children in "urgent need of help". Gravely hampered by inadequate financial support, the UN Children's Emergency Fund is able to help only the "most desperate cases of malnutrition, sickness and want".

To bring the plight of the world's children into the focus of individuals, churches, synagogues, and whole communities, we suggest the following materials.

CONSIDER THESE CHILDREN — The report of the US Committee for UNICEF, available free of charge for distribution to interested groups. Write the UNICEF Committee, New York 16.

PEACE ON EARTH — Hermitage House, 1 Madison Avenue, New York 10. $3.00. All royalties go to UNICEF.

THE SEARCHLIGHT — Published monthly by the US Committee for UNICEF, 250 West 57th Street, New York 19. Tear sheets, photograph, editorial and feature material will be sent upon request.

FILMS

"United Nations at Work" — two reels, 16 mm., 20 minutes. Cost: $4.00 - one day; $8.00 - one week. Dramatically presents the history, techniques and administration of UNICEF.

"For All the World's Children" — three reels, 16 mm., 30 minutes. Cost: $5.00 - one day; $10.00 - two to six days; $15.00 - seven days or over. Depicts the world-wide work of UNICEF.

Groups and individuals can help in the work of UNICEF with personal contributions and by organizing community campaigns and projects. Send contributions to UNICEF Committee, New York 16.

SUGGESTED READING

The Gospel and our World by Georgia Harkness. Abingdon-Cokesbury, Nashville. 1949. 126 pp. $1.50.

The church's influence is weak because the Gospel is proclaimed so feebly. Miss Harkness develops this theme and pleads for a vigorous affirmation of Christian faith as *both* truth and power. A vital book for laymen and clergy.

The Government of the Soviet Union by Samuel N. Harper and Ronald Thompson. Van Nostrand, New York. 1949. 369 pp. $5.00.

A reissue of a standard, definitive work on Soviet government by the great American scholar on Russian studies. Recently revised and enlarged.

The Modern Reader's Guide to the Bible by Harold H. Watts. Harpers, New York. 1949. 524 pp. $3.75.

An excellent new guide for the study of the *Bible* and its influence in Western civilization.

Documents on American Foreign Relations ed. by Raymond Dennett and Robert K. Turner. Princeton University. 1949. 759 pp. $6.00.

Volume IX, covering 1947, of the series of reference works on foreign policy. Invaluable for students of international affairs. Contents topically arranged.

The Short Koran ed. by George M. Lamsa. Ziff-Davis. 1949. 377 pp. $3.50.

These excerpts from the scriptures of 220 million Mohammedans help the reader to understand not only that religion but also the Moslem concept of Judaism and Christianity.

A Free Man's Faith by D. Luther Evans. Oxford University Press. 1949. 194 pp. $3.00.

The author's purpose is "to show how divine wisdom can become meaningful and operative in human experience". He suggests that a United Religion is needed to provide a moral and spiritual force to back up the UN.

Visual Aids: Their Construction and Use by Gilbert G. Weaver and Elroy W. Bollinger. Van Nostrand, 1949. 388 pp. $4.75.

This volume, though pointed toward the teaching profession, will also prove valuable to clergy and other community leaders who use visual aids in their educational work.

How to Wage Peace by Hans W. Rosenhaupt. John Day. 1949. 248 pp. $2.95.

An unusually helpful handbook for all who work to increase world order.

The United States and the Soviet Union. Some Qual Proposals for Peace. Yale University. 1949. 40 $1.00.

This report has been termed "the finest and most const tive effort towards world peace that has been made this country".

A Short History of Chinese Art by Hugo Munsterbe Philosophical Library. 1949. 227 pp. $5.00.

A concise and easy-to-understand account of the art China, depicted against a background of the history culture of that country.

Crusade for Life by Kirtley F. Mather. University North Carolina Press. 1949. 87 pp. $2.00.

Dr. Mather points out how the scientific development the past generation are all in accord with God's plan. ligion, however, should join hands with science and giv direction, for religion alone can provide the growth spiritual resources without which so-called scientific prog may well give man the means of his own destruction.

Chinese Agent in Mongolia by Ma Ho-t'ien. Jol Hopkins Press. 1949. 215 pp. $3.50.

A readable, though not always reliable, report on people of Outer Mongolia during the early days of People's Republic. Presents intimate insights into mores of the Mongolian.

Outer Mongolia and Its International Position Gerard M. Friters. Johns Hopkins Press. 1949. 358 $5.00.

The first book in English on the Mongolian Peo Republic. A thorough history based on available sou Excellent introduction by Owen Lattimore.

The Gandhi Sutras. The Basic Teachings of Mahat Gandhi. Arranged by D. S. Sarma. Devin-Adair. 19 174 pp. $2.50.

Using statements made by India's great leader, this vol reveals the growth of Gandhi's soul as he dealt with sp ual, political and economic problems. The section on c and untouchability is especially valuable.

The People Shall Judge. University of Chicago Pr 1949. Vol. I, 799 pp.; Vol. II, 931 pp. $4.50 ea.

A momental source book of some 250 documents American history, with an introduction to each unit explanatory notes. Designed to promote "intelligent citi ship", these volumes will be of interest to the general re and will be invaluable to teachers, clergy, and other m ers of thought.

World Alliance News Letter

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